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The history of the Kokand Khanate in the press of Turkestan

(According to Suttorkhon Abdulgafforov)

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ABSTRACT

Suttorkhon Abdulgafforov's book "A Brief Essay on the Internal Situation of the Kokand Khanate Before the Russian Invasion", published in the Turkestan press, provides valuable information on the history of Kokand. In particular, it reflects governance, traditional education, the judicial system and the military situation in the last days of the khanate.

Keywords. Sattorkhon Abdulgafforov, Kokand Khanate, source, newspaper, research, traditional education, Shariat courts, judge, chairman, military.

1. Introduction

There are over 30 local sources on Central Asian khanates, particularly the Kokand khanate, which are important for studying the political, socio-economic history of the Kokand khanate. In the 1970s, as a result of the publication of periodicals, particularly newspapers, a new type of sources on the history and culture of the region began to appear in Turkestan.

The first official publications in Turkestan, such as "Turkestanskiye vedomosti" and "Turkiston viloyati gazeti", provide valuable information on the economic, political, social, cultural and religious life of Turkestan in the 19th and 20th centuries, as well as on the centuries-old history of the region. important articles on its contribution to the development of science have also been published.

Even today, works, articles and essays in Russian and local languages published in these publications are an important source for studying such issues as the history, culture and lifestyle of the country. In particular, a study by enlightened scholar Sattorkhon Abdulgafforov, "A Brief Essay on the Internal Situation of the Kokand Khanate Before the Russian Invasion", which contains valuable information on the history of the Kokand Khanate in the second half of the 19th century, was published in the press. This study was published in numerous issues of "Turkestanskiye vedomosti" for 1892–1893.

2. Main part

According to the recollections of S. Abdulgafforov, he was born in 1843 in Shymkent in a large pedagogical family. He studied in Shukurkhan madrassah in Tashkent. He worked as a mufti and judge in Shymkent and Kokand. He was also one of the first people to learn Russian perfectly. He taught Arabic and Persian at a teacher's seminary. He worked as a translator for the Turkestan Regional Newspaper [2].

Throughout his career, S. Abdulgafforov widely promoted the ideas of the Enlightenment, spoke out against ignorance, religious fanaticism, heresy and superstition, uneducated scholars, especially the work of theologians, and wrote a study entitled "Musulmon eshonlar" dedicated to them.

Moreover, C. Abdulgafforov's articles in the Turkestan press were critical, revealing the social and spiritual life of society. His study "A Brief Essay on the Internal Situation of the Kokand Khanate before the Russian Invasion" deserves special attention. It reflects the last days of the Kokand khanate, i.e. the Khudoherkhan period, such as administration, military affairs, traditional education and Sharia courts. The author focuses on the traditional education of the khanate, Sharia courts, compares it with the period of the Turkestan governor-general, which was part of the Russian Empire, and shows their advantages and disadvantages.

The author provides detailed information on the state of education in the last days of the Kokand khanate, including the activities of schools and madrasas, timetable of lessons and examinations, and lists problems and shortcomings. He pointed out that one of the main reasons why Central Asia had advanced so far from Europe in science and education in the past, but had fallen into a sad state by the 19th century, were the problems and shortcomings of traditional education. In particular, the biggest problems in traditional education were the lack of a fixed period of study, the lack of a number of secular subjects in madrassahs: geography, history, art, music, singing, painting in the curricula [4; No 36].

In addition, the lack of general libraries and the lack of teaching of Turkish and Persian grammar have been explained as one of the main reasons for difficulties in obtaining knowledge in education. Despite similar problems, the study stresses that the traditional education system places emphasis on teaching subjects such as Islamic law, religious knowledge, elementary geometry and arithmetic, Persian and Arabic, logic and Sharia.

The education system is not controlled by the state, but the government invites well-educated teachers to work as judges, presidents and muftis in addition to their duties to encourage teachers. Teachers and mentors were supervised by the public and pupils. In short, they were under public supervision. If a teacher could not teach well,

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his pupils were under-represented [3; No 36]. Accordingly, his fees were also low, because teachers were paid by their students' parents. In addition, teachers received income from the fund when the number of students in the madrassaha was large. In madrassahs, mudarri (teacher) appointed by a khan or bey. "May it be known that one of the respected Sayids, one of the important judges in the capital of Kokand, Mullah Mohammad Sodik, must be appointed as a teacher in the madrasah of Muhammad Alihan. Let the students in the madrasa address him as a mudarri to gain knowledge. 1259 p.m. Khudoyarkhan's seal" (The seal says "An-Najatu fis-sidki" (salvation in truth)). [4; No 36].

The article also lists the achievements of the traditional education system. It notes that Bukhara has been a leader in education for centuries, Kokand papers have been widely used in education, and some local scientists have worked not only in Central Asia but also in other regions, especially Arabia and Constantinople. S. Abdulgafforov said: "Local scientists knew Arabic literary language better than the Arabs themselves. The legal books, works and manuals on Islam in Arabic were written by local scholars. For example, "Hidoya" was written by the local scientist Burhaniddin Al-Marginani and spread throughout the Muslim world. The book was translated into English by Hamilton. It is now being translated by General Grodekov, military governor of the Syr Darya "[4; No. 36], noted. It is also reported that during this period the sources of Khidoya, Kazikona, Hulasi, Rad ul-Mukhtar, Tahtawi, Jami ur-Ramuz, Alamgiriya and many other Islamic laws were used in casihans.

In short, the author, speaking about the education system and its problems in the last days of the Kokand Khanate, was able to show that without qualified education, not only the socio-economic, but also the political and military situation in society is in crisis.

In the chapter on Sharia courts, he provided information on judges, muftis, scientists of the Kokand Khanate and their powers. In particular, it was noted that "Hakimhodja Eshan, who was appointed a judge of Tashkent in 1281 AH, is one of the most famous judges" [1893. No 61].

Judges, scientists and muftis were appointed by the Khan and received special certificates. For example, "I would like to inform you that Domullah Muhammad Sadiq was appointed as a judge of Chust Province. For some reason, we will replace him, particularly by appointing Domullah Mirhodja. Consequently, all scientists and citizens are told to respect him, and the appointed judges do not go beyond sharia". 1259 AH. Khudoyarkhan's seal is written on the seal as "An-Najatu fis-sidki" (true salvation) [4; 1893. No. 61].

S. Abdulgaffor himself, as a judge and mufti, was very good at showing this field. The differences and shortcomings between the sharia courts operating under the sharia law of the Khanate period and the court courts of the colonial period were highlighted. C. who criticized the restrictions and certain measures imposed by the Empire on Sharia courts. In analysing the Sharia courts of the Kokand Khanate, Abdugafforov showed his superiority over colonial courts. Although the laws of the Kokand khanate were simple, their reliability, the centralisation of the judiciary in the main and important cities, the participation of the bek or khan's lawyers in court proceedings, the control of judges, and the personal participation of the bek or khan in the most important criminal proceedings. is a positive development [4; 1893. no. 61]. In other press articles, S. Abdugafforov also criticized the tragic consequences of several restrictions imposed by the colonial government.

It is known that at the time of the Governor General of Turkestan, local residents asked the district head, the military governor and the head of the province to send one of the government officials to court to hear their claims by a local judge. This situation is described in C. Abdugafforov criticized it, noting that in the past (at the time of the Kokand Khanate - R.N.) this was done quickly and easily. In particular, in each ruling, the plaintiff turned to the case's guardian or khan, demanding the presence of a palace official, Yasuvul, for observation during the trial. Yasovul observed the trial, which ensured its fairness and supervision [4; 1892. No 36].

The conditions created by the author's need to supervise judges were mainly directed against the uncontrolled abandonment of judicial power during the colonial period [4; 14]. Therefore, S. Abdugafforov believes that control over judges should be strengthened, since the posts of the Sheikh-ul-Islam, the main supervisory body of the Empire, have been abolished. Indeed, S. Abdugafforov was right that the loss of control over the local judiciary led to a number of negative consequences and problems, such as bribery and corruption, as a result of the election of judges who did not have sufficient religious knowledge and skills. This led to outrage among the local population. This has increased the negative public perception of traditional courts. In the local press, national intellectuals and progressive scholars started publishing critical articles and humorous poems against unfair and lawless judges [5].

The research section "Management of the Kokand Khanate" provides information on the activities of administrative positions of bek, khokim, korboshi, aksakal, biy, rais, minboshi, mirshab. The author is well aware of the complex consequences of a number of changes in the appointment of administrative positions during the colonial period and provided extensive information on the appointment of these positions and their activities during the Kokand Khanate. In particular, he detailed how the elders and judges operated in the recent past. According to him, the elders were appointed by a khan or bek, in some cases by the khan himself from well-known and famous people, and they were given titles. Each official had his or her own seal, which distinguished him or her from others. The population had no desire to grow old, but there were cases of rejection. At that time, it was not believed that being an elder or a bijouter would bring material benefits to the population. Using the above examples, the author points to the shortcomings of the colonial period, such as the injustice of electing elders and judges, bribery and the desire for power, as well as the administrative structure of the Khanate and its own laws that prevented such shortcomings [4; 1892. No. 26].

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The study also examines the activities of the chairs under the heading "Rais" (Chairman). During the Russian Empire, along with a number of religious and administrative positions, the post of chairman was not appointed, and its negative consequences quickly became apparent. It was not in vain that detailed information about the position of chairman was given. The author has shown that the activities of each administrative body and officials in the Khanate are interrelated and are an important factor in managing the social, economic, religious and spiritual life of the people [4; 1892. № 26]. In particular, it is noted that the chairman was appointed by the khan in all cities except the capital by pious, educated scientists, especially from among former judges. They did not expose crimes, but controlled public order in public places, streets, squares and markets, discipline and religious practices. He even watched children aged 7 go to school, regardless of gender. In general, the chairman controlled the social, economic, spiritual, moral and religious life of the population without deviating from Sharia, and immediately punished if necessary [4; 1892. No 26].

The final chapter, entitled "The Military Army of the Kokand Khanate", provides detailed information on the structure of the military army, the activities of the army such as the army, artillery, soldiers and captains. He also assessed the state of the armed forces, their military capabilities and listed the shortcomings and problems one after the other. The military conflicts with the Emirate of Bukhara in the last years of the Kokand Khanate, the participation and status of the armed forces in uprisings, their causes and factors are covered in detail. In particular, the main problems noted were the lack of military potential, deep knowledge and skills of soldiers in the army and inadequate military equipment base.

3. Conclusion

The author called the armed forces of the Kokand khanate very ruthless, rejecting views but emphasising that they are compassionate. In particular, Russian researcher V. Nalivkin in his book "A Brief History of the Kokand Khanate" criticized the idea that "callaminora" (towers made of skulls) emerged during wars and clashes between the Khanate and its enemies. The article notes that prisoners and enemy soldiers who fled the battlefield during military conflicts and wars were not killed. The author gave instructions to the Sharia in this regard, stressing that the fight against Muslims is of the religious prohibitions. According to S. Abdulgafforov, even if the enemy army that died on the battlefield believed in Islam, it was buried under Sharia [4; 1892. № 26].

Thus, Abdulgafforov's study is one of the first local works on the history of the Kokand Khanate published in the official press, which is described in the press as "based on clear and convincing evidence". Indeed, the history of the khanate, which the author personally witnessed, is critically covered. Along with the existing problems and shortcomings, there have been positive developments. Despite its briefness, the study collected valuable information on the history of the Kokand Khanate and was one of the first studies to compare the territory of the Kokand Khanate using the example of two systems - the Khanate and the colonial period of the Russian Empire.

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